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# RECENT LITERATURE

## NOTES AND ABSTRACTS

**Lumping versus Individualism.**—As little societies coalesce into a big society; as tribal and local cultures vanish before the spread of a general culture; as men are drawn into organizations and more departments of human life are regulated, less play is given to individuality. All of the same group or class are lumped together, the differences between them being ignored. Industry, manners, morals, laws, policies are fitted not to the individual, but to the average. Since most men vary appreciably from the average, most men experience a certain discomfort under the social régime. Factory industry subjects the worker to an impersonal régime, and the machine-made product, too, is impersonal. In warfare joint action triumphs over individual action and the tyranny of the average is therefore well-nigh absolute. Imperial governments check the aspirations of small nationalities. The religious bigot who wishes to impose one form of religion on everyone is a victim of the lumping fallacy. The educator, too, is often guilty of checking human diversity. The classification and instruction of children in our schools are regulated without taking sufficient account of individual variation of ability. The poor are too often regarded as a class whose condition is due to one general cause, while a close acquaintance with the dependent discloses a great variety of characters and causes. In time it is seen that equal treatment of unequals is a crying injustice. As the odious old classifications of people are forgotten men dare make new classifications based on need, service, or social value. The finer these classifications, the less is the sacrifice to the average.—Edward A. Ross, *International Journal of Ethics*, October, 1919. O. B. Y.

**State Morality.**—It is generally presumed that the national state, which is regarded as a historical formation with its independent life, is practically exempt from the moral laws. If states in their mutual relations are actuated by evil motives which we condemn in individuals, they do not incur the same severe censure as the individual. We should bear in mind that what is wrong, dishonorable, sinful for the individual man is equally so for the group. Since the state is only a tool, an institution which men create under given circumstances, the organ or the servant of the state should come under the moral law and should be held responsible for what it does. It is the community-egotism and overestimation of self that leads states to discard moral laws. The conception of the state's responsibility is vague because the sense of responsibility in the nation is weakened by being distributed among so many and partly because of patriotic feelings. The state has the same moral duty as the individual not to violate another's right or act inequitably toward anyone. State societies cannot possibly express the highest idealism in human endeavor, unless they likewise represent the highest grade of morality.—Bredo Morgenstierne, *The Quarterly Review*, July, 1919. C. N.

**The Effects of the War on Moral Values.**—At the beginning of the war there seemed to be two great and dominant influences in America, namely, materialism and the "fetish of efficiency." "War is a moral teacher" and it has taught us that there are higher motives and objects for which we should strive than material success or efficiency to effect it. By the war our altruism—an unselfish desire to aid our struggling fellow-men across the sea—has been increased and intensified. The unity of purpose in a great cause resulted in a broader and deeper comradeship among all classes of the people. Men who side by side faced death on the battlefield estimated one another from the standpoint of the fundamental elements of character, courage, patience, modesty, self-sacrifice, and forgetfulness. Experiences in comradeship enlarged one's views of the nobleness which exists in men of every station. Unparal-

leed fortitude, unconceivable experiences, infused into the individual idealism. Our standards in judging our fellow-men will be those of moral worth rather than how much they are worth. We have come to realize that we have valued too highly our individualism. The war has enlarged our moral conception of what life really should be.—Edward O. Otis, *The Journal of Sociologic Medicine*, June, 1919. C. N.

**The Challenge of Peace to the Educational Policy of the Church.**—The word "peace" is used as a euphemism for the present condition of the world. If by peace we mean a general condition of humanity in which people are busy in reproductive labor, reasonably contented and prosperous, and not spending a large part of their energy merely struggling against others, then we are yet some months, and very likely years, from a condition of peace. This condition constitutes the main element in the challenge of the present time. Two principal sources of unrest and struggle have appeared in recent years. The first may be called the problem of aristocracy, if that term be taken broadly enough. There is, on the one hand, the efforts of individuals, groups, classes, nations, and races to gain, increase, or maintain power over the destinies of other groups, industrial, social, religious, national, or racial without the consent of the latter, and on the other hand a resistance to such domination, which is increasing in power and violence. The second evident source of disturbance and conflict throughout the world is that of economic conditions. The United States income-tax returns afford food for thought. Seven thousand five hundred and eight persons or families reported an income of \$50,000 or more for the year 1914, and 19,104 persons reported an income of \$50,000 or more for the year 1917. But only about 4½ per cent of the men of the United States reported an income of \$2,500 or more. There is good authority for the statement that 95 per cent of the wealth of the country is in the hands of 5 per cent of the population. Manifestations of discontent with the situation are world-wide, ubiquitous, and ominous. Christianity has from the beginning taught the principle of the fatherhood of God which implies the brotherhood of man. If the doctrine of the brotherhood of man were practically and universally applied to human relations all fundamental conflicts between men could be peacefully worked out. An educational policy for the adequate application of this theory of life to humanity's needs would seem to involve two elements: (1) definition in plain terms of the specific meaning of the brotherhood of man as applied to the fundamental problems of today; (2) a policy as to the means and methods of educating humanity in the religious faith and practice of human brotherhood in these specific applications (a program of social reform is outlined by the author.)—E. Albert Cook, *The Biblical World*, September, 1919. O. B. Y.

**War-Time Gains for the American Family.**—From the earliest beginnings of history there has been a conflict between the interests of the family and the demands of war. The family in Europe has suffered severely from the effects of the war, yet it has come through the great upheavals less disturbed directly in status than the seemingly more powerful institutions of government and property. In this country the war has not had the same degree of destructive influence as in those countries which bore the burden of the struggle. Our homes as a mass have not been disturbed and there is little change in the balance between the sexes. Because the American boys served a comparatively short time in the army they still retain the attitudes and values of civil life. The status of the American family has been affected by certain economic, political, social, and religious forces of which five lines of influence stand out conspicuously: first, the establishment of new standards of public health, particularly with regard to the health of children and to venereal disease; second, the establishment of national prohibition; third, changes in standards of living, including wages, hours, and housing; fourth, the greater entrance of women into industry and responsible public service; fifth, the drive toward equality. Yet the greatest gain is the hope and deep resolve that war itself shall cease. War has disregarded the family under the plea of a higher necessity; it has habitually trampled upon many of the family sanctities; it has lowered birth-rates and loosened marriage ties; it has often quenched in death the family life so happily begun. For these reasons the demand that wars shall cease receives its deepest urge from the interests of the family.—James H. Tufts, *International Journal of Ethics*, October, 1919. O. B. Y.

**Der Einfluss der männlichen Geistesarbeit auf die biologische Höherentwicklung der Menschheit.**—The organization of man's brain occupies an exceptional position in the history of evolution. When a certain stage of perfection has been attained, the further evolution of man has almost exclusively been confined to the brain even at the expense of other parts of his organism. The biological significance of this points to three possibilities, namely, further development, stagnancy, or decadence. Spencer represents the optimists who believe in an onward evolution of the brain. But there is no proof for this point of view. A number of modern scholars like De Candolle, Schallmayer, etc., hold that human intelligence is in stagnancy or even decadence. Physiologically it can be proved that intellectual work has a bad influence upon the sexual function of mankind. This is more profound with men than women. There is an inner connection between the brain and the reproductive organism; both stand in an insoluble conflict and underlie the great tragedy of life. There is not enough respect for man's function as father. The only solution of the problem lies in protection of men from overstrain, especially in youth and in an early marriage. There are signs that man's mental capacities are decreasing more rapidly than those of women, as the statistics referring to the Paris and Berlin situation among mentally deficient children have shown. Humanity cannot continue this piling up of dead intellectual wealth at the expense of the living men. No generation has the right to consume the mental capacity inherited from the previous one. Organic development of the brain, early marriage, and reform of school life are needed in order to realize a progressive development of intelligence.—Dr. Vaerting, *Zeitschrift für Sexualwissenschaft*, October, 1918. J. H.

**Caste and the New Indian Constitution.**—The reformed Indian constitution through the Southborough Committee has given communal representation to the following classes: the landlords and commercialists, the Europeans and Eurasians, the Sikhs and Indian Christians, in addition to the Muslims, who already enjoyed that privilege. Many argued to make caste the basis of representation for the simple reason that it is a social institution outside of politics. It is to be remembered that there are about 164,000,000 Hindus in British India who are divided into many castes and subcastes and that about 25 per cent of them are regarded by the others as "untouchables" or "unapproachables." Such a classification naturally does not make for union or progress in social legislation because each group of castes has special duties and morals of its own. What is right for one caste or group of castes may be wrong for another caste or group. Consequently, there exists many conflicting moral standards as each caste or group of castes looks to the public opinion only of their own caste-fellows. The caste walls, however, are steadily becoming weaker and only with their complete collapse can the social, moral, and material progress of India become possible.—St. Nihal Singh, *The London Quarterly Review*, July, 1919. C. N.

**Social Control in Russia Today.**—Conflicting conclusions about the Russian situation grow out of the conflict between the once privileged and oppressed classes, which represent 7 per cent and 93 per cent, respectively, of the Russian population. The privileged class formerly held complete control of Russia. Of this class 1 per cent, mainly Germans, furnished the organizing and managerial ability. When war was declared these Germans returned to Germany, leaving the economic order of Russia paralyzed for want of leadership. The effect of this paralysis eventually led to the downfall of the army and of the old social order. The old forces of social control were, for a time, shattered. The village mirs, however, soon formed district, provincial, and municipal soviets which joined with the Workmen's Councils and became the all-Russian National Soviet. This has been the only genuine binding force in Russia since the autocracy went down. The Bolsheviks, as a party, captured this organization and stamped their formulas upon it. The success of their program grew out of the revolutionary spirit which was fostered for generations by the oppression of the privileged class. The actual force for social control, however, is the soviet structure behind the Bolshevik party. While this is a revolutionary force, it must be judged on its merits in the light of Russia's history, rather than our own. Considering it from the standpoint of the 93 per cent that has been downtrodden, we get a better appreciation of this new attempt at social control.—Raymond Robins, *The Annals of the American Academy of Political and Social Science*, July, 1919. F. A. C.

**Soll Deutschland in den nächsten fünf Jahren Geburtenpolitik im bisherigen Verhältniss weitertreiben?**—The campaign for an intensive increase in the birth-rate has been founded upon the desire for expansion and power of the state. With the downfall of militarism the intensive birth-policy is a nonsense. The burden of raising children rests chiefly upon proletariat and middle class which have suffered most by the war, and accumulated the number of those who represent the charge or ballast upon the healthy individuals and society. It is proposed in this article to introduce a new policy of regeneration of Germany by a stricter enforcement of hygienic methods and an indirect tax upon those families which have less than four or no children. It would be required from every person desiring to get married to have such an amount of property as would enable him or her to educate at least two children. It is in the interest of the German nation to limit the number of children in the proletarian families.—Dr. J. R. Spinner, Zurich, *Die neue Generation*, February, 1919. J. H.

**Organisation der Ehevermittlung.**—To promote the increase of population many reforms are advocated. These are better care for infants, protection for children of unmarried mothers, campaign against venereal diseases, taxation enforced on bachelors and old maids, financial assistance and other help to fathers of families, housing reform, restriction of anticonception remedies, etc. This article advocates a way to bring together both sexes desiring to be married. Former ways of meeting of the sexes do not answer to the changed situation of the present time. The large cities with shifting population do not offer opportunities for young people to get acquainted with each other. The problem is to make it possible for those desiring marriage to meet as many persons of the other sex who are coming from the same class of population as possible in a repeated and free contact so that they can get acquainted with each other without any binding obligation and in such a way that could be later a basis for mutual understanding, and if congenial lead to marriage. Clubs of youth ("Klubs der Jugend") are proposed which would be similar to the English clubs and equipped with lunch-, play-, and reading-rooms, billiards, and where social evenings with dancing could be held every Sunday. Administration of these clubs should be in the hands of so-called "gremiums," or associations subvented by cities and controlled by the state. Those admitted could be only single persons of both sexes, after registration of their occupation, age, education, religious status, and other things of interest to the members of the opposite sex. Such clubs could be organized all over the country and be divided into three classes corresponding to the strata of population. Membership in one of these clubs would entitle to membership in all of them.—Dr. W. B., *Die neue Generation*, January, 1919. J. H.

**Making Christianity Safe for Democracy (V).**—It is comparatively easy to trace the attitude of Christian thinking toward the experiments and theories which have developed into democratic forms of government. Industrial democracy has no such definite institutional form but is an ideal making for industrial revolution. It is compelled to make headway against strong vested interests and is often tempted into movements of radicalism which complicate the judgment of fair-minded men. The fundamental question in industrial democracy is that of the control of the processes of industry and of the distribution of the profits of industry. The characteristic feature of a class system of ethical standards is that the relations between the classes are so shaped as to make the preservation of the dignity and honor of the upper class the supreme good. The habits and the morals of the lower classes must be fitted into this prior necessity. This means that the formulation of ethical duties is really in the hands of the upper class, and the moral condition of society is judged with reference to the respectability of the aristocracy, much as the character of a city today is judged by the appearance of the houses along the boulevards rather than by the condition of the slums. The paternalistic ethics of slavery was to a large extent carried over into the relationship between employer and employee. To make possible a certain amount of comfort within the limitations of the standards of living thought proper for the laboring class, was always urged as an ethical duty. There have been many attempts to prove that Christianity was from the beginning opposed to the social system which makes possible class distinctions. But it is useless to look for revolutionary ideals on industrial organization in Christian literature. In general Christianity

has taken for granted the existing industrial order and has interpreted life in terms of a deepened sense of moral responsibility within the limits of this order. To introduce personal relations of love into the existing system was the aim of primitive Christianity, not to disrupt conventional relationships. The general Christian attitude is expressed in Augustine's principle that the Christian should use the world but should not enjoy the world. Nothing is to be valued for its own sake, but only as it can contribute to making life acceptable to God. Such a way of thinking about industrial life has its bad as well as good side. If we are to have any morality in business at all industrial interests must not be permitted to pass final judgment on human relations. This always means the sacrifice of human values to the mere technique of financial profit. The practical application of this principle of Augustine's is the familiar doctrine of stewardship. This doctrine introduces a powerful influence for good into an autocratic industrial system. But the doctrine of theological stewardship is open to the same objection as the doctrine of the divine rights of a king. In neither case is there opportunity for democratic control.—Gerald Birney Smith, *The Biblical World*, September, 1919. O. B. Y.

**Industrial Unrest.**—Great Britain is in the throes of an industrial unrest, the gravity of which it fails to appreciate fully. It is the common assumption that a conflict between the government and organized labor is inevitable. The first essential to avoid such a conflict is to discard the idea that a conflict is inevitable and that the contending interests in industrial relationships cannot be reconciled. The British workers, as a rule, are an intelligent, law-abiding class, preferring progress by evolution rather than violent revolution. However, it is folly to accept the economic and industrial conditions which existed before the war. The second essential, therefore, to prevent a conflict is to reorganize industry. National welfare, during the war, made it necessary for the government to assume control of the nation's resources and key industries. The problems and needs of the Reconstruction Period require, in the interests of the common welfare, an extension of state control in order to co-ordinate the national resources and secure the maximum production. The necessary co-ordination and sympathetic co-operation of industrial forces requires the nationalization of the key industries and the national resources. In the coal industry, for example, private ownership is out of question. Private ownership under government control has proved inefficient because private interests have interfered with the government's control, which has made successful operation difficult. The remedy is government ownership as well as control. A conflict between organized labor and the government is unnecessary if steps are taken to prevent it by reorganizing industry. Should the people, however, continue to regard such a conflict as inevitable, eventually the inevitable will happen.—The Right Hon. William Brace, M.P., *The Contemporary Review*, September, 1919. F. A. C.

**Joint Industrial Councils in Great Britain.**—A committee was appointed in October, 1916, with the Hon. J. H. Whitley, M.P., as chairman, (1) "to make and consider suggestions for securing a permanent improvement in the relations between employers and workmen"; (2) "to recommend means for securing that industrial conditions affecting the relations between employers and workmen shall be systematically reviewed by those concerned, with a view to improving conditions in the future." The committee submitted five reports which were adopted by the British government. The committee proposed that "joint standing industrial councils should be formed in the various industries where they did not then exist, to be composed of representatives of employers and employed, for the purpose of considering 'matters affecting the progress and well-being of the trade from the point of view of those engaged in it, so far as this is consistent with the general interest of the community.' Co-operation between employers and employed is to be effected not only through these national industrial councils, but also through district councils representative of trade unions and of employers' associations in the industry, and, finally, in the workshop through the organization of the works committees, representative of the management and of the workers." The aims of the councils are to give the employed a direct voice in determining workshop conditions and to bring employers and employed regularly together in joint consultations. This plan presupposes

well-organized associations of employers and employed in the various industries which is the case only of a certain number of industries. To meet the situation as it exists, trade boards, under the ministry of labor, are to be formed in the poorly organized trades. For moderately organized trades, interim industrial reconstruction committees, fostered by the ministry of reconstruction, are to be formed. The progress of forming these councils and committees has not been phenomenal. Some workpeople resent the extent of government control; some do not believe that the proposals are seriously meant; others are suspicious that some sinister motive lurks in the background; while still others are more or less satisfied with arrangements already existing in the forms of shop committees, trade unions, trade boards, etc. Nevertheless, some industries are adopting the plans. The pamphlet from which this extract is made is one of more than 200 pages and in addition to containing many official reports in full, has also accounts of various plans of joint government in industries, some of which have been in operation for more than thirty years, and of which various plans the Whitley report is a culmination.—*Bulletin of the U.S. Bureau of Labor Statistics*, No. 255, July, 1919. S. C. R.

**The Economic Future of Women in Industry.**—An obvious conflict is arising in British industry owing to the demand of the women for the larger place which the war had temporarily given them. On the one hand, the highly organized men's trade organizations resist the encroachment of the women wage-earners. On the other hand, there is a growing body of women, possessed not merely with determination to enter every occupation, but fully conscious that the franchise is a weapon for the attainment of their ambitions. Prior to the war some trades employed both men and women while others were strictly men's or women's trades. During the war these well-defined divisions were disregarded and 704,000 women replaced men and did men's work. While they proved less efficient in many respects, on the whole, they demonstrated their ability to assume much greater responsibilities in industry. In the reconstruction of industry, therefore, a fitting place must be assigned to women by the government, not merely to increase production, but because women by their skill and ingenuity merit it. Three principles should govern the future position of women in industry: (1) they should be entitled to such employment as is fully commensurate with their economic attributes and industrial qualifications; (2) the work at which, and the conditions under which women are employed must be compatible with their sex peculiarities; (3) women must not be allowed to undercut and displace men. Pay should be in proportion to output. Recognizing these principles women should be free to enter new trades and, to some extent, men's trades.—Lynden Macassey, *The Quarterly Review*, July, 1919. F. A. C.

**Americanization in Cleveland.**—During the war the Cleveland Americanization Committee carried out a quite extensive plan of practical experimentation in the work of welding Cleveland's diversified industrial population into a community with united and constructive purposes. The Committee began work on the basic principle that Americanization is a much larger task than merely changing a few externals; rather is it a matter of fundamental principles that will influence the foreigner inwardly, and whose outward expression is to be left largely to the future. The "beginning of Americanization is a recognition by Americans of the value of the newcomer." Education is the master-key. Schools and classes were established in factories, settlements, and libraries for the various national groups whose numbers and residence sections had been ascertained by a racial survey. To induce the foreigner to take an active part in American life was the aim in which the various courses of study sought to unite. The English language received first attention, but results in this direction were not all that might be wished, in that only those who were at work in factories or in other ways actively associated with native elements, had a concrete incentive to learn to speak English. The Americanization Committee established an information bureau, gave assistance to draft officials regarding questionnaires and exemption claims, and extended legal aid to the foreigners particularly in the matter of naturalization. Other organizations in Cleveland entered into active co-operation with the Committee, the foreign branch libraries, community centers, federated women's clubs, federated

churches, and social settlements all contributing to the movement. Now that the war is over, a committee of fifteen has been selected to continue the work.—*Cleveland Americanization Committee of the Mayor's War Board.* R. W. N.

**The Problem of the Mental Defective.**—Our knowledge of mental defect began in France about sixty years ago through the work of Itard. The measurement of the intelligence level or the mental age determines insanity or feeble-mindedness, (a) by means of a scale of tests arranged according to the ages at which normal children succeed in them. A person is feeble-minded if he is more than five or six years retarded or more than 40 or 50 per cent retarded in general intelligence; (b) by means of physical measurements and study of the personal and family history of the individual. The most frequent causes of feeble-mindedness are: (a) heredity causing about twice as much mental defectiveness as accident, illness, or disease; (b) environment producing malnutrition, disease, or other unfavorable physiological consequences; (c) certain diseases such as syphilis and alcoholism. There are two main classes of feeble-mindedness: (a) the psychological cases which show no morbid physiological complications, but only arrested development of intelligence; (b) the pathological cases produced by accident, illness, or organic or functional defect. The menace of feeble-mindedness appears in all social problems and can be partly solved by the following suggested remedies: (a) public-school education in eugenics, (b) sterilization of defectives, (c) restricted marriage laws, (d) isolation of defectives in institutions under custodial care.—Edgar A. Doll, *School and Society*, August 16, 1919. C. N.

**Mental Defectives in Indiana.**—A survey of eight counties for the purpose of ascertaining first, where; second, of what type; third, how dangerous to the community; and, fourth, how many are the mental defectives in Indiana. As sources of information the investigators relied on physicians, school authorities, township trustees, persons, or organizations interested in community welfare, state records of charitable and correctional institutions, and also county clerks, judges, and prosecutors. Numerous charts show in tabulated form the results of the survey by counties, as well as from other angles of interest. Conservatively estimating from the information brought out by the investigation, 2.2 per cent of the total population of Indiana are judged to be mentally defective, and wholly or partially dependent upon as well as dangerous to the community. But many of these are of sufficiently high class to become practically self-supporting if taken out of competition with normal people and placed by the state upon farm colonies. Among the immediate occasions of mental defect heredity is first; but more remotely traced, it can be said that over 50 per cent of the cases are due to syphilis, alcohol, and habit-forming drugs. Concrete illustrations are listed and certain families of mental defectives are traced as far as possible. In the opinion of the investigators a vast majority of the cases are preventable. The report concludes with a summary and specifications of what Indiana can do to extend the work of caring for mental defectives of the present and curtailing the menace in the future.—*Second Report of the Indiana Committee on Mental Defectives.* R. W. N.

**Rural Community Organization,** by E. L. Morgan.—This pamphlet deals with the state of Massachusetts and the author points out that "community" must not be confused with "neighborhood." Massachusetts has a town system of government, and, as a rule, the town forms the natural community. Agriculture, education, public morality, etc., should be stimulated and developed. Various organizations already exist for this purpose but are often working at cross-purposes and in utter disregard of each other. There should be some co-ordinating power. The various local groups should get together for mutual understanding and an appreciation of the work to be done. A practical, comprehensive plan for future development should be worked out. Many communities in Massachusetts have been trying to do these last-named things and have been rewarded with much success. Communities differ one from the other, but four principles are laid down as essential to success. (1) In any redirection of rural interests the community is the natural unit of activity. (2) The progress of the rural community represents one problem and one only.



(3) Improvement plans must be based on actual farm and village conditions. (4) Those things by which the people live must be adequately organized if substantial community progress is to be brought about.

A community council, made up of one member from each local group and a few members-at-large, should be the co-ordinating institution. Each local group should definitely state its plans and purposes for six months in advance and conflicts should be avoided. If some necessary interest is not provided for a committee should be appointed for that purpose. Each local group should have the sympathy and support of every other local group. There should be an annual community meeting at which (1) reports should be made of work done by any organization or group during the past year; (2) the council committees should report the working plans for the coming year; and (3) the officers for the ensuing year should be chosen. The pamphlet records much that has actually been accomplished through community councils during the past decade. The latter half of it deals with the following subjects: "What It Is That Needs to Be Done?" "The Community Survey," "The Community Asking Itself Questions," "What Some Communities Are Doing," "Some Things Yet to Be Done," "County Farm Bureaus and Community Organization," "The Community Secretary," and "Where Your Community Can Get Help." *The Massachusetts Agriculture College Extension Service Bulletin No. 23*, Amherst, September, 1918. S. C. R.

**The Probation Officer in the New Social Realignment after the War.**—The probation officer stands in a prominent position, at present, for two reasons: (1) the war has enhanced the position of the social worker; (2) the steady growth of state socialism makes it necessary to have high administrative efficiency on the one hand, and intense local political and social activity on the other hand. The probation officer should, therefore, rise above the mere routine of his work, and above petty politics, and assume a place of constructive leadership in organizing the community for preventive and protective work. On the one hand, he must acquaint the public with this larger function of his office; on the other hand, he must keep in touch with the new currents of thought started by the war and the consequent change of attitude in the minds of the people with whom he deals. He should utilize the various constructive forces released by the war which aim at better health, better recreation, more respect for law and order, and the reclamation of people from the human scrap heap by physical and moral surgery. Further, he should enlist the help of the large number of trained volunteer workers who served in various capacities during the war. A new dignity and value will be attached to the work of the probation officer when he assumes the constructive leadership which he should give to the community in the social reconstruction of the future.—A. J. Todd, *Journal of the American Institute of Criminal Law and Criminology*, May, 1919. F. A. C.

**Canada's Drive for Better Housing.**—Since the war ceased Canada has started to deal with housing as a national problem of reconstruction. This housing project is under the direction of the federal, provincial, and municipal governments with the responsibilities divided as follows: (1) the federal government acts as adviser on provincial legislation, prepares plans and specifications, and makes loans for carrying out the standardized projects, etc.; (2) the provincial government is responsible for repaying loan to the federal government, administers the general scheme within its territory, and attends to other phases of the scheme; (3) municipal government is held responsible for repaying loan to the province, for supervising and carrying out all housing schemes in accordance with the principles and standards adopted. Thus, the real work and responsibility rest with the municipality in handling the loan which is given under the following conditions: (1) approved housing scheme must include minimum standards for purposes of health, comfort, and convenience; (2) the amount of loan is \$3,500 for frame or veneered dwelling, \$4,500 for dwelling of more durable construction; (3) money is loaned to the provinces, municipalities, housing societies, etc., at 5 per cent interest; (4) the period of loan is limited to twenty years for local improvements, thirty years for land and permanent buildings. The money is repayable, in most cases, in six equal monthly instalments of principal and interest.—Thomas Adams, *National Municipal Review*, July, 1919. C. N.

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